

Christian Courier

A REFORMED WEEKLY, formerly known as **Calvinist Contact**

May 20, 1994/49th year of publication/No. 2401

Teens say faith act should not be class act

Irene Bom

BRANTFORD, Ont. — Feeling ready.

When it comes to profession of faith, a half-dozen teens say that the "r" word is what matters most to them.

But they added that a "ready or not" attitude — in which the public event, usually on Pentecost Sunday, merely caps four years of catechism classes — is still coming on strong from many parents and peers in a spectrum of Reformed churches.

The ceremony is the counterpart to adult baptism in evangelical churches. The persons, usually in their late teens or early twenties, announce their faith and pledge to become full members of a congregation.

"It's sad, but a lot of kids are forced into it by their parents. That goes on pretty often," says Scott Nijp, 23.

A self-declared "very moral kid" that has never drunk alcohol or smoked, he professed

his faith three years ago in First Reformed Church in Brantford, Ont. Next year he is heading off to seminary with hopes of "giving my church new life and enthusiasm."

Signed up early

Barb Ypma, 17, says she felt that pressure from the other end when she signed up a year early for the prerequisite pastor's class at Bethlehem Christian Reformed Church in Thunder Bay, Ont. "My friends were kind of telling me, 'We were all going to do this thing together, remember?' And I had to tell them, 'That's not how it goes. I feel ready now,'" she says.

Ypma says her life has been "different" after a camp experience when she was 10: "Ever since I've had a happiness that won't stop."

For Ed Hovius, a Christian Reformed 17-year-old in Newmarket, Ont., that pressure to "go forward and graduate" made him decide to put off the ceremony. "I believe in Christ and all, but I don't want just to

please my parents and others. I don't agree with that tradition. I want to learn more," he explains.

He says he is waiting to meet up with people of different church backgrounds in fellowship groups at the University of Guelph next year before settling down in one denomination.

Clinched decision

Time away from home did clinch the decision for two other teens.

It would have been easier for Eric Luth to say "I do, God helping me" in his Free Reformed congregation in Chatham, Ont., before he left for college.

Now, he's glad he waited. In his first year at Dordt College in Sioux Center, Iowa, he met three other students who began praying together and urging each other to read and memorize the Bible and "to get on fire for Jesus."

"Before I went I don't think I was a Christian," he says.

See I p.2...

"They will soar on wings like eagles"



Elisabeth and Benjamin Gesch of Telkwa, B.C., are so alive they can hold back a thunderstorm. For young people and their faith development, see p. 10.

Sunday association folds after 106 years

Robert VanderVennen

MISSISSAUGA, Ont. — Another milestone in the secularization of Canada has been passed as the People for Sunday Association of Canada (formerly the Lord's Day Alliance of Canada) decided to call it quits after 106 years.

Canadian governments as well as churches have brought about the defeat of efforts to keep Sunday as a day of rest and worship, said Les Kingdon, executive director for the past 15 years. Federal and provincial governments have repealed laws that have kept stores closed on Sundays, and most provincial governments now have legislation that allows nearly wide-open Sunday shopping.

Revenue Canada has withdrawn the charitable tax status of the group. Churches have failed to support efforts to keep stores closed, a fact not lost on politicians.

Disappointment in church support was expressed by chairman Arie Van Eek who told the group, "Churches have not

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Pentecost
1994

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MAY 24 1994

News

'I realized my denomination is the most biblical'

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"I was not a bad person, but my devotions before bed didn't really speak to me."

Jeremy Penninga, 19, will be standing up in front of his Canadian Reformed congregation in Smithers, B.C., after a semester away at Trinity Western University in Langley, B.C.

He didn't go through with the event before he left because "I wanted to make sure that I wasn't just saying this because I was a certain age."

To make sure of his reasons, Penninga says he began checking motives, mostly regarding church events. "Before I went

to seminars on the New Age and on angels, I asked myself if I was just going because my parents wanted me to. But I think I'm going because I want to."

His faith also influenced both his choice of current job — "I chose the feed store job because I'd be working with Christians" — and future career: he opted for the independence of a real estate agent so that he "would not have to join a labor union or work where a lot of people disagree."

In that job, "being honest and truthful as a Christian only helps," he asserts.

At university Penninga rubbed shoulders with people

from many different denominations. After asking a lot of questions, "I realized that my denomination is the one that follows the Word of God most directly," he asserts.

Switched churches

Laura Lee Jeans came to the same conclusion, but from a very different background. The 18-year-old former Baptist from Houston, B.C., started attending services with a friend at the local Canadian Reformed Church last August. That fall, she signed up for a pre-confession class. She opted for a social work program at a nearby college next year so that she could continue her class.

"I really enjoy how they get into Bible study and the history of the church," says Jeans. Her mother, who attends a United Church, and her father, who stays home, support her switch.

She says she was happy in her former congregation but decided to become Canadian Reformed after looking up all the verses in the Bible on baptism.

The hardest part of the switch was leaving the ministry team of her former church. "My other church focused on saving people by going into malls and so on. Canadian Reformed people really encourage knowledge. I was convinced that they were the most

biblical," she notes.

Meanwhile Luth in Chatham, Ont., believes that his Free Reformed denomination is the right one. He adds that at first he didn't want "to give my life to one denomination."

But sessions with his pastor helped change his mind. "They made me believe that my denomination is probably the most biblical one," says Luth.

But then again, Luth adds, "maybe I'm biased because I haven't taken pre-confession classes of other denominations."

Churches failed to fight for Sunday closings



Executive director Les Kingdon, chairman Arie Van Eek and treasurer Tom Ross. PHOTO: ROBERT VANDERVENNEN

...continued from p. 1

made common cause with us. That hurts beyond description."

Van Eek, a minister of the Christian Reformed Church, says that CRC churches have been among the staunchest

church supporters of The Lord's Day Alliance, both in Canada and the United States.

Retail sector support

Business and labor groups have joined Christians in recent years to try to keep Sunday

work-free for retail store employees. So in 1982 the name was changed from the explicitly Christian "Lord's Day Alliance." The efforts of the association have been focused on keeping retail stores closed on Sunday.

With the loss of tax status it became illegal for churches to continue their financial support, and individual donations also dried up. Efforts were made to change the organization into a charitable foundation to engage in research to show the benefits of observing the Lord's day, but Revenue Canada said that would not be a charitable activity (see accompanying details).

The upshot of it all was that members voted to disband the association at its recent 106th annual meeting. Its remaining funds of about \$15,000 will be divided equally among Citizens for Public Justice, Evangelical

Revenue Canada says protecting Lord's Day is political, not charitable

Robert VanderVennen

MISSISSAUGA, Ont. — The People For Sunday Association of Canada has been working with Revenue Canada to give up its charter to form an educational organization to promote Sunday observance.

The association would engage in research on the benefits of observing the Lord's Day (or any day in seven) and the importance of quality time and rest in human life, and would share its results with churches and the general society.

It has, however, received a letter from Marie Barrotta-Britt of the Charities Division of Revenue Canada saying that such activity is neither religious nor educational, and therefore would not qualify as a charity under the Income Tax Act.

To qualify as an educational charity, its "research activities must aim to inform and educate the public rather than to influence opinions or inculcate a particular attitude of mind," writes Ms. Barrotta-Britt.

She adds, "Moreover, activities designed to influence public opinion in support of a particular viewpoint on a social issue in order to effect social change are political and not charitable in nature."

Members of the People for Sunday Association expressed astonishment at this viewpoint at their recent annual meeting, commenting that it calls into question some activities of churches and other charitable organizations.

Fellowship of Canada and the Canadian Council of Churches, reported Tom Ross of the Canadian Retail Hardware Association, current treasurer, who has been on the board for 25 years.

At the annual meeting, attended by 13 people, there was

a feeling that the battle had been lost, but also the positive view that the group had been able to stave off open Sunday shopping for 15 years. The meeting was attended by Dr. Jack Lowndes, executive director of the Lord's Day Alliance of the U.S.A.



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MAY 20, 1994

Seniors

The joys of growing older

To help me ease into this new column, the editor has graciously allowed me to use parts of a talk I recently gave to a group of greying women. It had to do with the joys of growing older.

Growing older is often thought of as something negative, something vaguely or even outright unpleasant — especially today, when youth and its beauty, its strength and possibilities are adored out of all proportion.

Now, there's no denying it, growing or being old can be difficult. Old age, as it has been said, is not for sissies. Still, there's more to it than weariness or walking with a cane, at least for Christians. Others may look for a positive aspect of retirement in the fact that so many senior citizens seem to have the time of their life travelling and shopping.

In general, people are living much longer now than in earlier times and that, naturally, is a reflection of God's goodness. His common grace has allowed medical science to take some giant leaps forward; so we now have pills to keep our

blood pressure in check, pacemakers to keep our hearts beating properly and artificial hips to keep us on our feet longer. Even so, we know full well that we are not getting any younger. Grey hairs and wrinkles tell us so. But never mind those. Never mind that we start to forget things, too. (Names in particular!) Embarrassing as it may be at times it's nothing compared to the real burdens of old age, burdens the younger generation knows nothing of.

Characterized by fear

There often is apprehension about the future — will we stay healthy and fit enough to take care of ourselves and our home? Will our money last? There's the fear of death, perhaps and the pain of losing those who are called home before us. They may be loss of hearing or the dread of Alzheimer's disease.

So, really, where's the joy in all this? That depends entirely on how we define it. We must be careful not to mistake joy for fun or pleasure or even happiness. These may all be good

in themselves but they are also so very fickle.

They have no permanence. We can't always have fun, nor would we want to. We can't continually chase after pleasure, nor would we be wise to do so. And happiness can be shattered so easily.

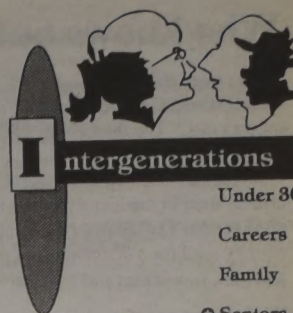
But true joy is not affected by what happens to us and that's because true joy is anchored in God. True joy will run like an undercurrent through the days and years of our life. Of course, it's not for old people only. Yet, and that's the beauty of it, it tends to become richer as time goes on. Joy needs nurturing and the more and the longer we have nurtured it, the stronger it will be! Joy is a fruit of the Spirit and fruit is something that grows. All that grows needs care and this particular fruit, joy, thrives on a close and obedient relationship with the Lord Jesus Christ.

I would like to use my next column to talk about this some more.

Alice Los lives in Listowel, Ont.



Alice Los



I ntergenerations

Under 30

Careers

Family

Seniors

Amnesty launches human rights handbook

VANIER, Ont. (A1) — Amnesty International has launched its first-ever handbook to help human rights activists worldwide tackle one of the gravest threats to human rights in the 1990s — political killings and "disappearances."

The handbook documents the pattern of political killings and "disappearances" in some 40 countries, and provides human rights organizations with information on international standards and the attempts made to put those standards into practice. It presents a detailed program for the eradication of "disappearances" and political killings to assist human rights activists in confronting these violations in their countries.

The handbook is published as part of Amnesty International's worldwide campaign on political killings and "disappearances" launched last October, and is the most thorough study of its kind ever published by the organization.

"With the publication of this handbook, we are supporting the work of human rights defenders and providing the

tools to change the human rights situation in their countries," says Amnesty International.

The handbook calls on the world's governments to in-

stitute systematic programs to stem the flood of "disappearances" and killings, which have claimed over a million victims in the past 25 years.

Christian Courier

An independent weekly with a Reformed perspective.
Member of Canadian Church Press and Evangelical Press Association.
Canada mail: Publications Mail Registration No. 0451. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 4-261 Martindale Road, St. Catharines, ON L2W 1A1
U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY 14092.

Subscriptions:	Canada (GST incl.)	U.S.A. (GST free)
six months	\$22.25	\$18.00 U.S.
one year	\$39.50	\$32.00 U.S.
two years	\$74.00	\$60.00 U.S.
three years	\$111.00	\$90.00 U.S.
overseas one year	\$125.00 airmail	
	\$75.00 surface mail	

Advertising deadlines: display advertising: Wednesday, 8:30 a.m.; classified advertising: Thursday, 8:30 a.m. All deadlines are for the following week's issue. See classified pages for more details.

(ISSN 1192-3415) Published weekly on Fridays except for June 3, July 8, 22, 29, Aug. 5, Sept. 16, Oct. 21 and Dec. 30 by Calvinist Contact Publishing Limited.

All correspondence should be addressed to: 4-261 Martindale Road, St. Catharines, ON L2W 1A1, Tel.: 905-682-8311 or Fax: 905-682-8313

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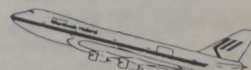
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Editorial

Who knows but that you have been chosen to make a difference?

The main theme of the 1994 Canadian Church Press Convention was: "For such a time as this." The theme was taken from Esther 4:14. It reminded Christian journalists that they had been called to serve God at a critical time in the history of Western civilization. The same theme could serve equally well for a convention of pastors, teachers, politicians and parents.

We're not essential

The Esther 4:14 passage is a condensed package of survival instructions. It is sent to Queen Esther by her uncle Mordecai, who was worried about the possible destruction of all Jews at the hands of Haman. He urged Esther to approach King Xerxes, even if it meant risking her own life. "For if you remain silent at this time," said Mordecai, "relief and deliverance for the Jews will arise from another place, but you and your father's family will perish. And who knows but that you have come to royal position for such a time as this?"

The first thing that strikes us about this

incident is that God did not need Esther. If Esther does not speak up, deliverance will come from another direction. Nor does God need any of us who are in the business of shaping society. It's as Jesus said, "Do not think you can say to yourselves, 'We have Abraham as our father.' I tell you that out of these stones God can raise up children for Abraham." Humility is in order when it concerns the role we play.

The second point is that if Esther does not rise to the occasion of doing God's will she and her family will die. You can't toy with a calling coming from God. The same can be said for Christian culture workers. We, too, can't miss important opportunities for serving God without suffering serious consequences.

The third point is that God placed Esther in a strategic place and is willing to make use of her. That's the most miraculous thing of all. God provides parents, teachers, nurses and mechanics with opportunities for furthering his will on earth. Although he does not need them, he is willing to make use of them. He even calls on them.

We may or may not succeed

Fourthly, Mordecai is not entirely sure how effective Esther's intervention will be. He raises success as a possibility: "Who knows but that you have come to royal position for such a time as this?" The phrase "who knows" reinforces his deep belief that God will accomplish his purposes regardless of what Esther will do. But it also contains the hope that her intervention may be the means God has made available to the Jews of his days.

Mordecai's statement almost anticipates the lines in Shakespeare's *Julius Caesar*: "There's a tide in the affairs of men/ Which, taken at the flood, leads on to fortune/ Omitted, all the voyage of their life/ Is bound in shallows and in miseries/ On such a full sea are we now afloat/ And we must take the current when it

serves./ Or lose our ventures."

But there is an important difference between Mordecai's statement to Esther and the quote from *Julius Caesar*. Shakespeare sees life as an impersonal sea which at times presents us with opportunities for success. But Mordecai sees life as a calling from God, who may or may not use us to accomplish a certain thing. The emphasis is not so much on making the most of our opportunities as on not missing the calling.

It may be that we Christian workers and leaders cannot stem the tide of secularism that threatens to sweep over the Christian community. Yet who knows but that we have come to our positions of responsibility for such a time as this? It's a privilege to be chosen. We tremble as we consider it with God-fearing hearts.

A critical time

Finally, there is the phrase "for such a time as this." For Mordecai it was a very critical time. Haman was trying to get rid of all the Jews. That was no time to hesitate or be afraid.

Our times are critical too. Our culture is going through a radical shift as society tries to break free from what it considers the shackles of a Christian past. Concerns for legal protection and individual freedoms far outweigh concerns for the moral fabric of society as a whole.

Satan is trying his best to get rid of all vestiges of Christianity. But in reality he's trying to get rid of all Christians. Once our society has become completely tolerant of all kinds of deviant behaviors, anyone who holds a disapproving attitude towards what society tolerates will be subject to destruction.

This is no time to be afraid or to waver. Who knows but that God has called us all to be an important witness for such a time as this.

BW

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

An independent weekly that seeks the truth, care and rule of Jesus Christ as it

- reports on significant happenings in the Christian community and the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

Editor: Bert Witvoet; General Manager: Stan de Jong;

Associate Editors: Marian Van Til;

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John Pater, Edmonton, Alta.; Robert

VanderVennen, Toronto, Ont.

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Calvinist Contact Publishing Limited

4-261 Martindale Rd., St. Catharines, Ont.

L2W 1A1, Canada

Tel: (905) 682-8311 Fax: (905) 682-8313

Life can be so difficult

One of our proofreaders asked whoever was nearby, "What is it now, he *emigrated* or he *immigrated* from the Netherlands to Canada?"

"It depends on where you stand," someone offered. "If you stand in Rotterdam, he *emigrated* from the Netherlands to Canada; if you stand in Halifax, he *immigrated* from the Netherlands to Canada."

"But this is an ad sent from Holland to appear in a Canadian weekly. Now what is it?"

"It's *emigrated* because it's their ad. It's written from a Dutch point of view."

"Oh."

Another person cracked, "I wonder what the ocean would say?"

"The ocean would say, 'He migrated,' " said the expert, without cracking a smile.

Good grief, I'm thinking. No wonder I've been walking around with an identity crisis ever since I left Holland behind as a young lad. Who am I? An emigrant, a migrant or an immigrant?

It's enough to give anyone a migraine. Or is that an migraine?

BW

Letters/News

A 'long memory' of racial, religious strife

Though Professor Jozsef Berenyi of Sarospatak seminary explains the predicament of the Reformed Church in Hungary quite well (CC April 29), the woes of the church go deeper than just communism. People with a knowledge of history undoubtedly remember how the 17th century leader of the Hungarian Calvinists, Imre Thokoly, appealed to the grand vizier of the Turkish Ottoman empire, Kara Mustapha, to attack the Roman Catholic Habsburg empire and its capital, Vienna — which the grand vizier promptly did.

With the tacit support of the Hun-

garian army, 300,000 Turks with camels and equipment laid siege to Vienna from July 17 to Sept. 12, 1683. The emperor of the Holy Roman Empire, Leopold I, had to flee the city because he was not able to obtain the expected help from Louis XIV of France. Help, however, came from a combined German army and Poland's king John III Sobieski. As a result, the Turkish siege was lifted on Sept. 12, 1683.

The above is important to know, because in general the public insufficiently realizes that Western Europe was invaded three times by Islamic forces in

the past: in Spain by the Moors (from 700-1492), in Austria — the Turkish siege of Vienna in 1529 — and the above siege 154 years later.

It all shows that history has a very long memory when it comes to racial

and religious strife, especially when we look at the present situation in the Balkan region.

Bruce Bokhout
Don Mills, Ont.

Columnist Los both enjoyable and photogenic

I'll be looking forward to Alice Los in her new position as co-ordinator of the new "Intergenerations/Seniors" column. I've always enjoyed her column "Small Talk" so much and would like to thank her for sharing a part of her interesting life with me. It was always one of the first things I'd read when I received the paper.

As to her not thinking she is photogenic, I always felt the picture was wonderful because she looks a lot like her sister Grace, whom I know, and seeing Alice always brought Grace to mind. It's nice to be reminded of friends when you live many miles apart as we do, and so I thank her for her picture also.

Being Canadian, but now living in the U.S., I welcome CC because it keeps me informed, not only of the Canadian scene, (which is still important to me), but as you say, also of what is happening in other parts of the

kingdom. Your article on the seeker services is a good example.

I also feel that on the whole there is a much greater openness to churches, as well as to Christian schools, in the U.S. and found the article very interesting, as many of your articles are.

I wish you God's blessings on all your efforts as you work towards your goals for *Christian Courier*.

Renee VanderBoom
Norcross, Georgia

Camp Ke-mon-oya mourns sudden death



PHOTO-CATHY LENTERS

Rudy Lenters, left, points out the unique natural "cross-on-the-rock" to Ke-mon-oya visitors.

Irene Bom

APSLEY, Ont. — A season in the history of Christian Reformed kids and summer fun changed recently with a sudden death at Camp Ke-mon-oya.

Longtime CRC camp director Rudy Lenters collapsed and died this spring, just days after handing the reins of the camp over to new owners.

The camp, now owned by Young Life of Canada, will be open to youth groups and families this summer but will resume its children's programs next summer.

"It was a pretty decent place," says Wes Posthumus of Toronto. One of a generation of CRC kids who attended the camp, he remembers arriving there as a young teen in 1975. That was the year that two brothers, Bill and Rudy Lenters, reopened the camp after they bought it. In 1985 Rudy took over from Bill as camp director.

Special place

"There was a real feeling that this was a special place," adds Posthumus.

Part of that feeling came from a unique natural landmark on the campgrounds. A granite boulder over three metres high on the site has a rose quartz cross embedded in it. This "cross-on-the-rock," featured by Robert Ripley in his syndicated newspaper sketch "Believe it or not," was deeded to the Anglican Church in 1940. In 1977 the rock was returned to the camp.

Camp Ke-mon-oya will be the first camp in Ontario for the Vancouver-based Young Life of Canada. National director Hal Merwald says this summer will be spent improving the camp's sewage system and building a Rudy Lenter's Memorial Dormitory for boys.

Correction

Last week's front-page story on the Alberta Badlands Passion Play showed a picture of set and costume designer Daniel Van Heyst. We incorrectly identified him as LaVerne Ericson, who is the president of the Canadian Badlands Passion Play Society.

Editor



SUMMER SCHOOL

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Colossians 1:10

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Environment

Two trees in an urban forest

We planted two "friendship trees" this week on The King's campus. It was Arbor Day and our guest from St. Petersburg, Russia, was keen to plant a tree. Elsewhere around the city various school groups had arranged to have mass planting days on public property. The grounds around the campus don't yet qualify as a forest, but they are on the way to becoming one.

* If you take a bird's eye view of most cities you may note that 30 per cent of the surface is covered with trees. Two thirds or more of this cover has the density and ecological characteristics of a forest, an "urban forest." Arbor Day is a U.S. tradition that was started by J.S. Morton in Nebraska on April 10, 1872. The dates vary from place to place, but it usually occurs in March, April or May.

But you don't need to wait for a special day. My horticultural friends tell me you can plant a tree at almost any time; spring just seems most appropriate.

Natural air conditioning

Planting a tree is an act of faith. Most people who plant trees can assume that the creature will be alive well past their personal demise. It gives you a sense of humility if you pause to think about it. What I have noticed in the five or six cities in which I have lived is that my neighbors seem to cut down more trees than they plant. In Chicago, block after block of American elm trees were claimed by Dutch elm disease (which isn't Dutch, since it originated in China, but that's another story!).

In another city my neighbor cut down a row of 60-foot

Monterey Pines because they were twisting the fence in their middle age! Besides, he needed the spot to pour a cement slab on which to park his camper to prepare it for trips to the mountains. I talked to him about the natural cooling effect these trees created during the summer, like a natural air conditioner. The message didn't sink in until after we moved away and the new owner cut down most of the trees and shrubs surrounding our former house. Now this section of the street looks positively barren. It will take decades to restore its beauty and function.

A giant falls

Dick Staub, my former pastor, recalls an afternoon at the church camp in the Redwood country of northern California. Someone came into the lodge

and called out, "Come outside, they're about to cut down one of the redwoods." There was a rush for the door to see this unusual sight. Dick held back, saying that he would rather see a tree planted than one cut down. Several people misunderstood his sentiment. Felling a 500-year-old tree is no small thing, in either labor or significance. Yet ending a tree's life is relatively easy compared to planting and seeing it through to maturity. In fact, it is beyond us to do so. And so it is with the kingdom of God. We can choose to partake in it, to help build it. Yet we will never see its fruition in our lifetime. It is

Environmental



Housekeeping

John Wood

an act of faith.

Caring for the creation is like that as well. We plant today, with hope, as a symbol and a token of what will come. Hopefully, when the tree is mature, our cultures will be as well. Our children will be living in a richer world, because we acted, in a small way, in faith.

John R. Wood teaches environmental science at The King's University College in Edmonton.

Spider plants best at removing air pollutants

Marian Van Til

BERKELEY, Calif. — The information is not new, but it's good to be reminded that houseplants may play a role in removing pollutants from the air in your home (or office). Ongoing research in this area indicates that the hardy, common spider plant seems to do the best job of "air cleaning" — including the reduction of formaldehyde from building materials, and tobacco and

cooking smoke.

B.C. Wolverton, a scientist with the U.S.'s National Aeronautics and Space Administration (NASA), has been studying this phenomenon since 1986. His first study results, released in 1989, concluded that among common indoor plants, spider plants take first place in removing air pollutants, reports the University of California at Berkeley *Wellness Letter*. Wolverton found

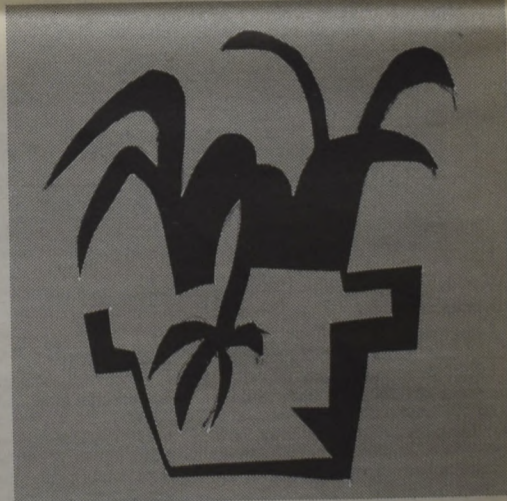
that some daisies, chrysanthemums, bamboo palm, English ivy, philodendron and golden pothos also do a good job (and even potting soil itself absorbs pollutants).

A study by Thad Godish of Ball State University in Muncie, Indiana, shows that even defoliated spider plants remove air pollutants. In fact, Godish's de-leaved spider plants were better at reducing formaldehyde levels than spider plants with leaves (formaldehyde is widely used in a variety of building materials).

Support your plant's efforts!

NASA's Wolverton is now marketing a filtration device designed to improve air flow through plants, increasing the plants' efficiency (the device sells for \$279 US). UCB's *Wellness Letter* notes that Wolverton's tests on the device were done in a laboratory and that the filter has "not been tested on a real-world basis or measured against other anti-pollution devices."

Wolverton admits that his research is preliminary — it is not yet known how many plants it takes to "clean" a room of a specific size. Some researchers think a veritable forest is needed; others say



only a few plants will do the job.

In any case, most environmental and pollution-control groups, including government agencies in several countries, are encouraging further research in this area. As the UCB *Wellness Letter* puts it: "If houseplants cut down on pollution even a little, we say, 'More

power to them.'"

At the same time, the UCB folks urge the use of common sense: "Don't expect the vegetation to take the place of good ventilation and good maintenance of heating equipment. And support the efforts of your spider plants by not smoking!"

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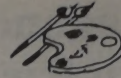
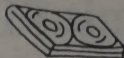
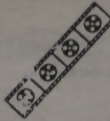
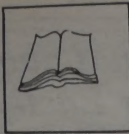
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Media / Arts



Set the prisoners free

The Fall of the Prison: Biblical Perspectives on Prison Abolition, by Lee Griffith. Grand Rapids, Mich.: Eerdmans, 1993. ISBN 0-8028-0670-8. Softcover, 228 pp., \$27.99. Reviewed by Peter Nicolai, Christian Reformed pastor in Calgary.

"Lock them up and throw away the keys!" This is a very common attitude in North America. Of the building and maintaining of jails there is no end. It is a growth industry:

prisons are over-crowded as quickly as they are built.

A recent article in the *Edmonton Journal* observed that jail inmates live in more crowded conditions than allowed by law for the keeping of animals. Bigger and "better" jails are on the drawing boards across Canada and the United States. Our prisons are a very costly response to crime. The National Institute of Justice (U.S.A.) has observed: "For every person who goes to prison, two people don't get

college. For every day a person stays in jail, 20 children eat starch instead of protein."

In this climate Lee Griffith proposes: Abolish the prisons! Set the prisoners free!

Before you dismiss Griffith as naive, uninformed or lacking some of his faculties, please note that he is none of these. He is no stranger to prisons; he has been both inmate and visitor. This former college teacher and campus chaplain not only lives in a high crime area of New York, he is also a

victim of violent crime. He holds our penal system up to the scrutiny of the Gospel and finds it wanting. Griffith dares to ask if our prison systems are morally and socially tolerable. His answer is: NO!

Prisons don't work

There is a strong pragmatic argument for his position. Prisons don't work! They neither deter crime nor rehabilitate the criminal. Despite longer jail terms and increasing incarceration, the incidents of both violent and non-violent crimes continue to increase.

However, the author is not satisfied with mere pragmatics. He rigorously examines the common justification for prisons. The assumptions of deterrence, rehabilitation and retribution are scrutinized and found to be without biblical basis. Prisons don't work because they are wrong! Griffith's book is an indictment of the traditional justifications for our penal system.

The author argues that the biblical teachings of *restitution and reconciliation* are the legitimate responses to crime. "The aim is not to ask questions like 'What should be done to the offender?' but rather 'What can be done to make things right?'" Griffith guides us through a biblical study and poignantly reminds us that the teaching of Jesus in Matthew 5 and elsewhere does not let us get away with thinking that prison walls separate the "bad guys" from the "good guys."

Crime a corporate responsibility

Crime is a corporate responsibility; we can't simply lock people up and pretend that the problem will go away. Neither may we pretend that prison is the appropriate response to crime. Ironically, our present system very frequently ignores the needs and concerns of victims. If restitution and reconciliation are pursued, however,

the perpetrator of a crime and her or his victim(s) receive the care and attention deserved. True healing can take place. The author includes examples from the province of Ontario and England where such responses have been introduced on a limited basis.

The required shortness of this review will not let me repeat many of Griffith's arguments and illustrations. However, one example may help make the point. Those convicted of drug-related crimes make up more than half the prison population in the United States today. It is predicted that by 1995 this figure will rise to more than 70 per cent. Consider this observation from one such inmate: *while I was at liberty on the streets and sought a residential treatment program for my cocaine addiction I was told there was a waiting list for such programs.... Now as a prisoner of the state, I am not only given such a residential program — long after the exigencies of my former condition have subsided due to over four years incarceration — but I am compelled to partake of such a program.*

Griffith argues that the Christian response would not be jail but the provision of care and healing, "in the streets," in the communities where the offenses take place. Prisoners do not help society. They victimize the inmates and further alienate them from "society."

This book is not a wild, fanciful dream that ignores the reality of evil in and around us. It is a very reasoned and balanced Christian plea to be involved with more than mere maintenance. Griffith is aware of the radical nature and far-reaching consequences of his proposal. He understands that much work and preparation needs to be done. I hope his call is heard and considered seriously by Christians and non-Christians alike.

This book ought to be mandatory reading for anyone involved in prisons in any capacity. It deserves a wide readership among all Christians.

Dordt Repertory Theatre heads north

Tracy Allen

SIOUX CENTER, Iowa — As a wave of students finished the academic year and headed for home, the Dordt College Repertory Theatre group headed north for a two-week performance trek to Montana, Minnesota, Alberta and Manitoba.

The Repertory Theatre, directed by Simon du Toit left on May 6 for Manhattan, Montana. From there it was on to Alberta, with stops in Lethbridge, Calgary, LaCombe, Edmonton and Neerlandia. After a short break in Jasper Provincial Park, the group reached Winnipeg on May 16, and then went on to Prinsburg

and Edgerton, Minnesota.

The group performed for Christian high schools, staging "The Parable of the Light-house" and "Traveling Light"; they also conducted theatre workshops.

Projecting the gospel's power

"The Parable of the Light-house" was written by Tom Long of Ohio, an artistic director for a Christian theatre group called "The Friends of the Groom." "Traveling Light," written by Lawrence G. Enesco, shows the relevance of the Gospel of Mark to healing miracles and his power to change lives.

Repertory theatre is a performance class offered at Dordt, with members being selected by audition. During the semester students learn skills related to staging a variety of short works in many settings. A performance tour closes out the semester and was well-represented by this year's members: along with five Americans there were director Simon du Toit, formerly of Toronto; John Van Dijk of Hamilton, Ont.; John-Michael Dykstra of St. Catharines, Ont.; Scott Hazew of Winnipeg; Rebekah Sanford of Edmonton; and John Contant of Langley, B.C.

Mennonite Central Committee children's video recognized

AKRON, Pa. (MCC) — Friendship Press has selected the Mennonite Central Committee (MCC)-produced video *African Tales* as its 1994 children's video. Friendship Press is an ecumenical publisher of educational materials for schools and parishes.

Each year Friendship Press promotes three videos — an adult, youth and children's video about their selected themes. Friendship Press' 1994 themes are "Making the World Safe for Children" and "African Churches Speak."

Friendship Press will promote the video in the

Friendship Press Complete Catalog 1994-1995, which has a distribution of 60,000, to the various denominations it serves: The American Baptist Church, Church of God, Church of the Brethren, Episcopal Church, Lutheran Church, Mennonite Church, Methodist Church, Presbyterian U.S. and Canada, United Church of Christ and United Church of Canada.

African Tales, a 23-minute MCC video for primary grades, uses paintings and sound effects to tell three African fables: "Banana thieves," "The spider and the antelope" and

"The boastful crocodile." Another segment looks at Zaire through a child's eyes, showing food preparation, a market, homes, the village blacksmith and a church service.

For free loan of video contact MCC, P.O. Box 500, 21 S. 12th Street, Akron, PA 17501-0500. Phone (717) 859-1151; MCC Canada, 134 Plaza Drive, Winnipeg, MB R3T 5K9, phone (204) 261-6381; or the MCC office nearest you. For a personal copy of this video, send \$20 U.S. to MCC Akron or \$25 Cdn. to MCC Canada.

Church, Marian Van Til, page editor

Church agencies commit \$1.25 million to Rwanda

WINNIPEG (CFB) — Canadian Foodgrains Bank announced today that its member agencies have committed to a \$1.25 million food response to the Rwandan tragedy.

The response will provide food to support refugees fleeing the Rwandan conflict. Massive numbers have arrived in Tanzania; other refugee flows into neighboring Uganda, Zaire, Burundi and Kenya are reported as well.

Rwanda's food situation was

precarious even before the conflict flared. Most neighboring countries are struggling to maintain a subsistence standard and are not in a good position to host and feed the flood of people. The refugee flow into bordering countries will require both immediate and longer term food support. The Foodgrains Bank will likely commit to food shipments covering a 12-month period.

The collaborative response will involve nine of the 12

church groups in the Foodgrains Bank partnership. Of these, some are already involved in refugee and other concerns in the region, such as Lutheran, Christian Reformed and Adventist relief and development agencies. Other supporting partners represent Baptist, Christian & Missionary Alliance, Mennonite, Presbyterian, United Church and World Relief Canada constituents.

Christians protest Pakistani blasphemy law

LAHORE, Pakistan (EP) — Thousands of Pakistani Christians marched through Lahore last month to protest a law that requires the death penalty for blasphemy against Islam. The demonstration took place in response to the April 5 shooting death of a Christian man charged with the crime.

Manzoor Masih died instantly after being shot 12 times as he left a Lahore High Court hearing on his blasphemy case. Rahamat Masih and Salamat Masih were also shot. The two men and Salamat, as a 12-year-old boy, were accused of writing anti-Moslem graffiti on the walls of a mosque and circulating offensive material in the district of Gujranwala.

On April 7, leaders of the Na-

tional Council of Churches in Pakistan, and the Church of Pakistan, Salvation Army, Presbyterian and Roman Catholic churches in Pakistan protested to authorities, urging the immediate arrest of those responsible for the April 5 attack. Church leaders also called upon Prime Minister Benazir Bhutto to immediately repeal the blasphemy laws.

The law states that anyone convicted of blasphemy will receive the death sentence. It forbids derogatory remarks, innuendoes and insinuations, direct and indirect, against the Prophet Mohammed.

According to a World Council of Churches source in Pakistan, the blasphemy law "is a licence to kill the non-Muslims."

There is no other country where such a law is being implemented to such an extent. Such laws in our country have promoted religious intolerance, anarchy, harassment and sectarianism among the people and have given religious sanction to exterminate religious minorities."

The government has proposed changes to the law, including a clause that would penalize anyone making false accusations under the law with a 10-year prison sentence, but the provincial assembly unanimously passed a resolution calling on the government not to introduce legislation that would ease the capital punishment.

Consultation aims to combat ignorance of the Bible

DALFSEN, Netherlands (EP) — Over 200 delegates from nearly 60 countries and every continent resolved to actively explore for advancing

Bible use in the church at a consultation sponsored by the Forum of Bible Agencies.

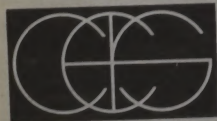
Leaders of Bible societies in Europe and the United States

have claimed there is frightening and growing ignorance of the Bible in all sections of Western society, including among Christians and the well-educated.

While publishing figures suggest wider circulation of the Bible in the developing world, there are strong signs that familiarity with the Bible in Western countries is falling. It was recently estimated that 85

per cent of Western Christians have not read the whole Bible.

Fergus Macdonald, general secretary of the National Bible Society of Scotland and chairperson of the European Production Fund of the United Bible Societies, said in April, "The role of Scriptures in Europe today is marked by ambivalence, by crisis as well as new opportunities."



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What about a fixed date for Easter?

LONDON, England (EP) — Do you know when Easter will be next year? You would if a suggestion in the April 2 issue of *The Economist* took root. The respected London-based magazine noted that the method for calculating the date of Easter dates to the fourth century, and can be as early as March 22 or as late as April 25.

Early Easters, *The Economist* notes, are too cold to enjoy, while late Easters crowd the May Day public holiday. The magazine urged the world's religious leaders to follow the tradition of Christmas and fix a date for Easter — such as the first Sunday after the second Saturday in April — and be done with it.

Churches help suffering Rwandan refugees

Rachel Boehm Van Harmelen

The 978 congregations which make up the Christian Reformed Church in North America are providing emergency aid, including food, medical supplies and volunteer health workers to Rwanda through the church's relief and development agency, CRWRC.

CRWRC personnel are already on site in East Africa, working in a makeshift refugee camp in nearby Tanzania packed with hungry Rwandan refugees.

"The murder of Rwanda's president has set off massive inter-ethnic conflict in that country," says Dirk Booy, CRWRC-Tanzanian director. "Estimates are that 200,000 innocent people have been killed in the fight for control. The largest flow of refugees in a 24-

hour period in the entire history of the UNHCR — 250,000 fleeing people — crossed the Kagera River border into the Ngara area of northwestern Tanzania."

Booy continues, "The number of Rwandan refugees in Tanzania currently could be as high as 500,000. Tanzania now has the largest refugee camp in the world. The camp is basically a five-mile stretch of road, 150 yards on both sides. The refugees have only what they could carry — a little clothing and food sufficient for a few days. They are being divided into 11 different groups according to the Rwanda region they are from. Their greatest needs are food, shelter, bedding, clean water, medicine, and health care. Prayer is needed for the refugees, the people trying to assist them, and for peace in Rwanda."

CRWRC has committed \$75,000 to provide immediate food and medical aid, and is working with other international relief and development agencies under the leadership of the United Nations High Commission for Refugees (UNHCR). CRWRC is also partially funding a \$1.25 million food shipment in partnership with 11 other Canadian agencies through the Canadian Foodgrains Bank.

Prayer book saves nun's life

NEW ORLEANS, La. (EP) — The life of a nun who was shot at by a fleeing robber may have been saved by her prayer book, police say. Two nuns were talking to a police officer April 14 near the Sisters Servants of Mary Convent when a man wanted in connection with at least 16 armed robberies of convenience stores ran past them and fired several times. A bullet passed through a nun's prayer book, then hit her in the hip. She was treated and released.

Isn't praise for a person blasphemy?

Song of the Valiant Woman VII

"Give her the reward she has earned, and let her works bring her praise at the city gate" (Prov. 31:31).

One of the remarkable things about the Song of the Valiant Woman which concludes the book of Proverbs is its literary genre. ("Genre" is the technical term for "type of literature.") Just as English poetry falls into different literary forms or genres, such as ballad, sonnet and limerick, so the Hebrew poetry of the Old Testament falls into different genres like royal psalm, dirge and hymn, each with their own distinctive literary features.

One of the characteristic features of the "hymn" or song of praise is that it consists of three parts: an introduction of the one to be praised, a catalogue of praiseworthy deeds and a concluding call to praise.

Another feature which frequently characterizes a hymn is

the phrase *hallelu-jah*, which means literally "praise the Lord." Needless to say, such hymns in the Bible are almost always written in honor of God, who is praised for his mighty acts of kindness and deliverance.

The one exception to this rule is the Song of the Valiant Woman in Proverbs, which is written in praise of the great deeds of a woman. It follows the threefold pattern of a regular hymn, ending with a concluding call to praise, in which the poet turns to the audience (in Hebrew the verb is plural) and exhorts them to join him in his praise of the Valiant Woman. The hymnic form comes out especially in the last line, where the verb in Hebrew is (*wi*)*hallelu-ha*, "and let them praise her." This sounds very much like *hallelu-jah*, the characteristic phrase of so many of the psalter's hymns in praise of God.

Human heroes

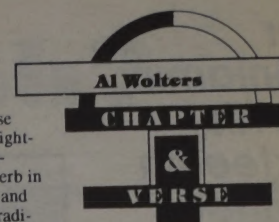
How are we to account for this striking use of the hymnic form, normally reserved for the praise of God, to honor a human being? Is it not blasphemous to praise a human being in a literary form which in the rest of the Bible is used only for God? Without going into the details, I believe the answer is no.

Both the hymns of the psalter and the concluding song of the book of Proverbs are independent developments of an earlier tradition of heroic poetry — poetry written in praise of mighty warriors returning from the battlefield. This tradition was on the one hand developed to fashion the psalms in praise of God (as the Divine Warrior), and on the other hand to create the Song of the Valiant Woman (described throughout in distinctively "heroic" terms). The same literary tradition provided the formal resources for praising both God and humanity.

It is probable that the begin-

ning of the quoted verse should be translated slightly differently. The consonants of the initial verb in the Hebrew are TNW, and the vowels that have traditionally been added to these letters yield the verb form *tenu*, meaning "give [ye]." But it is likely that the word should read *tannu* instead, supplying different vowels to the consonants. In that case the translation would be "extol [ye]," and the first line would read "Extol her for the fruit of her hands." If we read the line in this way, we discover that it stands in synonymous parallelism with the next line: "And let her works bring her praise at the city gate."

Both lines speak of an exhortation to praise — first on the part of the audience, and then on the part of the woman's handiwork. The fancy textile products which the Valiant Woman had woven and displayed in the marketplace, are to praise her — that is, they are to redound to her credit, to "do her proud." Again, we see the



similarity with the hymns in praise of God, where all the things that God has made are exhorted to praise him. So, too, the products of human labor must bring praise to their God-fearing maker.

It is right to praise human beings who do their work in the fear of the Lord.

Al Walters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

'Deciphering God's handwriting'

BATAVIA, Ill. (EP) — The quest to understand the nature of the universe took another step forward April 26, as a team of 439 scientists working at the Fermi National Accelerator Laboratory near Chicago announced the discovery of evidence supporting

the existence of the "top quark," the last of the 12 subatomic building blocks thought to constitute all matter. "We aren't looking at the face of God, but we are deciphering his handwriting," said Thomas Muller, a UCLA physicist and member of the team.

Expensive Bible

LONDON, England (EP) — The British Library will pay \$1.5 million for a copy of the first English edition of the Bible that is still intact. The book, from the 16th century, is one of two known copies of William Tyndale's New Testament translation. The other copy, at St. Paul's Cathedral, is missing 71 pages.

Almost all of the 3,000 copies of the book printed in Germany in 1526 were burned by the Bishop of London. Tyndale's translation from the Greek was done in a time when only clergy and scholars were permitted to read the Bible, and his work was considered an act of heresy. He was burned at the stake in 1536.

Church of England nearly bankrupt?

LONDON, England (EP) — Archbishop of Canterbury George Carey blamed poor investments for a church financial crisis which has stripped the state church of \$1.19 billion in assets. Carey insisted

that he did not believe the loss posed a risk of bankruptcy for the church.

In testimony before a parliamentary committee, Carey admitted that church officials made errors in their property in-

vestments that were later devalued because of recession. The church is cutting costs and asking parishioners to increase their giving to offset the losses.

van der Woerd
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Holland Bound

The Ambassadors Christian Male Chorus (est. 1969) has been invited to the Netherlands to participate in the celebrations surrounding the fiftieth anniversary of Holland's Liberation on May 5, 1995.

Arrangements for concert opportunities, transportation and lodging are well under way. The tour is scheduled from about the end of April to early May, 1995.

Male singers of all ranges, but especially first tenors, are invited to join us for this venture. After the Holland trip your commitment ends, if you choose. You need to be able to commit yourself to join us for regular weekly rehearsals in Hamilton, Ont., commencing June 1994. The Ambassadors memorize all their music. Our present membership is drawn from the "greater" (Brantford-Grimsby) Hamilton, Ont., area.

Your cost will be about \$1,000 for flight, lodging, meals and personal expenses. The cost could be reduced with grants and corporate sponsorships.

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For Benjamin, on his sixteenth birthday

Curt Gesch

It is hard to decide what to give you. Mom and I gave you a gift certificate because we wanted to give you a copy of *The Lord of The Rings* (paperback). But the store didn't have all the volumes in, so you can get it when they have it.

I can't give you a motorbike. (Nor do I think it a good idea, but....) There is something that I can give, however. Dad is a writer, so be content with this: you are my beloved son in whom I am well pleased.

This statement has, you probably guessed, a long, long explanation. It has to do with rites of passage: yours as well as mine. "Rites of passage" refers to those significant symbolic actions, times, that mark a person's movement from childhood into manhood. Getting a driver's licence is one of those in our culture and you are eligible today. This is not the most significant for me, though.

More important is the time you mentioned Emil's chapel speech at the high school Ascension Day service when you were in Grade 9. True to his Pentecostal faith, Emil didn't really talk about Jesus' ascension, but about the Holy Spirit's coming. I was ready to really blast him, but grace led me to ask what you thought about it. (We were near Vandenberg's farm, on the way home, when I asked.)

You said that you felt something deeply about verse four of "Amazing Grace." This later led you to ask if you could talk to Pastor Tom about making profession of faith. I nonchalantly replied, "Sure," while moving about so that you could not see the tears of joy.

I didn't do as well as you. I made profession of faith in Grade 12 without real faith, mainly so I wouldn't hurt my father's feelings. A phony, I was. But in another sense, I was maybe being led to another Father, of which the first was an imperfect example. Nevertheless, my father was and is a picture of The Father. Maybe I have hope that I shall someday

be the same.

But back to why I am "well pleased." You have joy (which I often do, and often don't).

What other 15-year-old would do cartwheels all summer evening for the sheer *joie de vivre* which is really joy in the Lord of the dance?

Who thinks so seriously that he can't take a horror movie at a classmate's party, but lives, drinks and shudders at the horror (while revelling in the hope) of Christian Tolkien's world? (a counter-culture son). And who plays the trumpet with his guts and makes it sing like you do?

I thank God that you, for all your failings (too often mentioned by me) are still my son, in a great way like your brother, God's Son.

Note: Benjamin did make profession of faith in the Telkwa CRC.

Curt Gesch is a writer and educator living in Telkwa, B.C.



Benjamin Gesch releases ducks he and his family fostered after "Mom duck" was killed by a hay mower.

PHOTO: COURTESY GESCH FAMILY

The Pentecost flame leaps up in families

On the occasion of Pentecost, we publish three literary items having to do with the faith as it is passed on in families. The Holy Spirit is very much at work in the covenant relationships of church and family.

The miracle baby responds

When Sharon Rupke's mom, Margaret, was pregnant with Sharon, Margaret suffered from Hodgkin's disease. For health reasons, her doctor offered her a therapeutic abortion. Margaret declined. Both mother and daughter turned out healthy. Sharon's aunt always referred to her as "the miracle baby." Sharon herself says, "It's an example of God's grace early in my life."

Sharon made profession of faith in the Rehoboth Fellowship Christian Reformed Church of Etobicoke, Ont., in June 1993, at which occasion she read the following poem.

I Want to Know

I want to know:
how can it be
that you predestined my life
and yet I make my own



Sharon Rupke at the time of her baptism in April 1976 and now at age 18

PHOTO: COURTESY RUPKE FAMILY

choices?
How do I know for sure
that the books of the Bible
are holy and canonical?
How can you allow the
world to go on
in misery and sin?
Where is heaven
if hell is on earth?
When is life
if death's before birth?
And how can a person be born
twice?
We say you are the three in one:
Spirit, Father and Son.
How can that be?
How could Mary be a virgin if
she bore a son?
It's impossible!
If Jesus is both God and man,
Where was he when the world
began?
Please Lord, answer my questions!

I cannot tell you, keep on
pondering.
Have faith and you will see
that all these questions
need no answers
if only you
believe in me.

Sharon Rupke
Woodbridge, Ont.

Choices for my son

What glimpses
of the future
edge your horizon?

Choices that dance
in the distance
like a mirage

still beyond
your grasp.

Your questions:
What will I do?
Who will I be?

What does my future hold?

Yet only two
choices
will
determine
your future.

Choosing to
walk
with the
Father,
or choosing
to walk
alone.

Walking
through
the maze of life

finding paths
or dead ends
without the perspective
of the one who sees
the pattern from above,

or following the blueprint
of the designer, creator.

Striding
close enough to him
to dialogue, debate
delight together
in what surprising things
he has prepared for you.

Linda Siebenga
Blackfalds, Alta.



PHOTO: LINDA SIEBENGA

Jason Siebenga age 16

Nick Overduin

It is clear that the book of Job steadfastly leads the reader forward. We are pulled, with irresistible suspense, to the grand finale. We become more and more eager to find a solution to the horror in which Job finds himself — and indeed, a solution to every horror.

But the two speeches of God at the end of the book have often been regarded as a major surprise. Although we were led to hope for something, we did not expect the specific speeches we finally hear from God.

People have often been puzzled, in fact, by what seems to them to be an outright change of topic. Job, they say, discussed suffering, but God talks about his creation. Job asked painful questions about why disastrous things were happening to him, but God (apparently ignoring all Job's remarks from chapters 3 through 37) utters majestic poetry about the universe.

Imagine how you would feel if you talked about your cancer or some other personal tragedy to a friend, and the friend responded by saying, "Did you ever see the Grand Canyon? Have you ever surveyed the Rocky Mountains?" You would probably feel hurt.

Despite feeling hurt, or at the very least puzzled, believers have often found much comfort in the speeches of God. Their general argument has been that, although it is true that God changes the topic, nevertheless God reveals his presence and his great power to Job, and this revelation is sufficiently comforting — both for Job and for us. We can get through anything so long as we know God goes with us through the very valley of the shadow of death.

As one writer summed up this ancient believing approach: "Job doesn't need an answer from God; he just needs a God who answers him."

The reaction of sceptics

Unbelievers, predictably, are not easily swayed by this approach to finding comfort in God's revelation to Job. Rather, they rise up in anger against the injustice of having the topic so abruptly changed. How can God be so cruel as to simply sweep away all of Job's struggles and point with sovereign fingers at his cosmos?

George Bernard Shaw

Did God answer Job?

A new look at an ancient problem

described all the words of God as "a sneer." Other theologians took similar positions. C. Zhitlowsky called them "astonishingly poor logic that explains nothing." R.H. Pfeiffer felt that God gives evidence of "contempt for human beings." C. Cornill accused God of "unparalleled brutality and devilish scorn." And A.S. Peake says that God comes "perilously near nagging."

These are very serious frustrations and accusations. And we, too, need to be rigorously honest. Haven't we at times felt also that we were disappointed in our Lord's answer to Job? Have we really been as comforted by God's speeches as we claim to be?

One believer wrote once that God could have been reading from the yellow pages of the phone book and Job would still have been comforted because all Job really needed was the sound of God's voice and the nearness of God's presence.

Is that true? Personally, I don't think it would comfort me if God would read to me from the yellow pages.

Did God really change the topic?

There is perhaps a better way to interpret the book of Job, a way which is gaining more and more credence, as indicated in recent commentaries.

According to these insights, God talks about the creation not to change the topic, but precisely because Job and his friends had frequently talked about the creation! God, then, does not change the topic at all. Rather, he faithfully adheres to the topic, and the topic is his creation.

In other words, say these modern commentators, the book of Job is not simply about suffering. It certainly includes many thoughts about suffering — as well as thoughts about prayer, friendship, pain, blame, responsibility, sin and punishment. But at its deepest levels Job is a book about the status of God's creation.

In Genesis 1, God had looked at everything he made and God declared: "Behold, it is very good." The book of Job,

according to this most recent angle, tests and probes this pivotal assertion by God. Is God's creation, in actual fact, good? Was it good? Is it still good? Can we trust that it will remain "good"?

A plausible approach

There are many reasons for the modern approach to the book of Job, not all of which can be pointed out here. However, we can give enough examples of the creation theme in the book of Job to tantalize and, I hope, convince most readers of this article.

First of all, it can be convincingly argued that Job's first speech (chapter 3) constitutes a massive satire of Genesis 1 and 2. Job indirectly attacks Genesis 1 and 2 through a kind of "counter-cosmic incantation."

For example, God's first words had been, "Let there be light." But Job starts off his own speech by longing for darkness. God's last words had been the establishment of Sabbath rest. But Job ends his own first speech by using four separate words to express the fact that he can't find any rest. As one commentator translated it: "I cannot relax! And I cannot settle down! And I cannot rest! And agitation keeps on coming back!"

Job's very last speech, furthermore (chapter 31) likewise ends with a massive satirical comment on the original creation story. Job echoes, and perhaps even pretentiously replaces, God's curse in Genesis 3:17, 18 by declaring: "Let briers come up instead of wheat and weeds instead of barley; the words of Job are ended." Herewith, as one commentator said, Job presents himself as a kind of second Adam who is faithful where the first Adam failed.

Further evidence

What about all the other material sandwiched between Job's first speech and Job's last speech? Is there consistent evidence that Job, in fact, is heavily preoccupied with the doctrine of the goodness of creation? Yes, indeed; evidence



WOODCUT BY MARY STEENLAND OF PIERRE, ONT.

abounds.

For example, if Job's first speech indirectly undermines Genesis 1 and 2, it seems likely that Job's second speech includes a very poignant satire on one of the most famous "creation psalms" in the Hebrew Psalter — Psalm 8. That psalm says, "When I consider thy heavens, the moon and the stars which thou hast made, what is man, that thou art mindful of him?" Job succeeds in turning this whole vision of God's creation inside out by taunting, "What is man, that you make so much of him, that you give him so much attention, that you examine him every morning and test him every moment? Will you never look away from me or leave me alone even for an instant?"

God's providential care for the world, in Job's tortured vision of the creation, has become a nuisance.

Another example of Job's preoccupation with the doctrine of the goodness of creation is his twisted use in almost every speech of the terminology of light and darkness. A lucid example of Job's sharp tongue is his description of an eclipse as a case in which "God speaks to the sun and it does not shine." This is a barbed reversal of God's declaration, "Let there be light, and there was light."

In one especially vivid longing for thorough oblivion (chapter 10:21, 22) Job piles up five different words for darkness in seven separate phrases.

"Seven" was of course the ancient number of completeness, and God also made the world in seven days. It is as if Job is crying out, "Undo the creation! Roll back the clock! Dismantle the cosmos!"

Some of Job's wrestling with the alleged goodness of

Continued on p. 12...

Advice

Did God answer Job?

...continued from p.11

creation is very similar to our own personal doubts. He develops a very keen sense for what we often call "natural disasters." Job alludes in sarcastic, powerful language to floods, droughts, tornado tidal waves, volcanoes, earthquakes and epidemics. Where is God in all these seemingly haphazard troubles? Job becomes almost insane with grief when he considers these problems. How can creation be called "good" in the context of all such "natural" disasters? ("acts of God," as the insurance companies say).

One of the most frightening things Job does is dabble with pagan creation myths, threatening to forsake the basic Israelite creeds. He calls upon those who invoke Leviathan, for example, (chapter 3:8). He also asks God, "Am I Yam (the pagan god of the sea)?" And he refers caustically to Rahab, another chaotic monster god of the pagan religions.

In all these semi-blasphemous forays into pagan creation mythology, Job challenges God by insinuating that perhaps God had never truly won the first battle of creation, namely the battle over chaos. According to the pagan religions, the battle between chaos and order had never been decisively won and remains an ongoing daily struggle. The revelation God gave to Israel made claims to the contrary. The spirit of God hovered over the waters, and there were no chaos monsters left. But Job still wonders, to the point, almost, of apostasy.

Job frightens us when he takes traditional metaphors of creation's stability and solidity, such as mountains and rocks, and turns them into symbols of change and decay. Consider chapter 14:18,19: "As a mountain erodes and crumbles, and as a rock is moved from its place, as water wears away stones and torrents wash away the soil, so you destroy man's hope." The Creator God of Mt. Zion, who is himself often called Israel's Rock and Redeemer, is here under attack.

Even when Job's mind wanders away from Genesis 1 and 2, he never strays far from that territory. So at one point Job cries out, "O earth, do not cover my blood, may my cry

never be laid to rest." This is an explicit allusion to Cain's killing of Abel, when Abel's blood cried out to God. Abel's murder proved that something had indeed gone wrong in Eden, and Job here suggests that the Creator himself may now be implicated in a murder — the elimination of Job! And yet, Job reaches out to that divine assassin in desperate hope!

God really does listen

More things could be mentioned. In general, it is worthwhile to take a concordance and look up some of the key words that appear in the speeches of Job and the friends, and see if they recur and in what manner, in the speeches of God. That makes for a very interesting and exciting Bible study. For the friends too, just like God, gradually realize that Job is not just talking about suffering but is seeking to reconstruct the universe in such a way that possible design flaws in the original would be corrected.

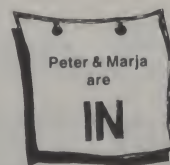
Talking about the actual detailed contents of God's speeches would require a separate article. But the point is this: Although God does not resolve all of Job's questions, God does rationally and meaningfully intersect with the concerns Job had been raising. And the more you consider this fact and the more you study God's speeches, the greater comfort it is for the believer.

We must still live by faith, not by sight. But our faith does not need to be a ridiculously blind sort of faith. We can have faith in a God who reveals that he really listens to us and really cares about the things we say to him — a God, in short, who does not change the topic!

Such a God can retain our ultimate loyalty even though he leaves many questions unanswered. Promptings toward such loyalty have been my personal experience when pursuing the above approach to the book of Job.

Note: This summer, CRC Publications, Grand Rapids, Mich., will publish an adult study booklet on Job written by Nick Overduin.

Nick Overduin is the Christian Reformed chaplain at Brock University, St. Catharines, Ont.



Dear P and M

Reading through your two columns of Jan. 21 and March 18, as well as many other church papers and books, it strikes me that so many people have a great struggle aligning suffering with the Good News and the power of God Almighty.

I do understand that we touch a very delicate subject here, and I hasten to add that many good things have been said concerning this problem. Allow me to add something to it.

To state that suffering is caused by sin is a theologically correct statement. Some of it is caused by our own sin; some of it by the situation we find ourselves in because of our fallen condition.

We have to see that suffering is normal in this life and that the lack of suffering is abnormal.

We also know that God intervenes in the lives of his people when they call on his name. But there is a problem here because the Lord does not always change things. Some prayers seem to be heard and other prayers seem to go unheard because nothing changes. Why?

To eliminate all suffering in this world, God would have to remove all human beings because they are the cause of suffering. But this will not happen because the world continues to exist for the sole reason of filling the number of the elect.

God promises to help us through, but he will do it his way.

Preparation for eternity

We must bear in mind that the time we live here in this world is a preparation for eternity. We tend to over-value our earthly existence in comparison with eternity. The Lord does not do that. He is above everything and sees our lives from beginning to end.

He also knows what impact my life or death will have on others. In fact, he knows everything. We pray according to our knowledge, which is little. God hears and acts according to his knowledge, which is unlimited.

He takes all circumstances into account, and without a doubt, he does what's best for everyone concerned.

To summarize: God is not primarily in the preventing business. He's in the saving business. We must not be angry with God because we have to suffer. God is not the cause of our suffering. We must believe that upon our prayers he will do what's best for us, taking all circumstances into consideration.

We must learn to see this earthly life as a preparation for eternity, and death as a door through which we enter the presence of the Lord, for which all God's people long.

Dear Preparation for Eternity

When the Apostle Peter writes, "Do not be surprised at the painful trial you are suffering, as though something strange were happening to you" (1 Peter 4:12), he prepares Christians for the agonizing reality of suffering in the life of the believer. So we agree with you that suffering is normal and we should stop thinking that God's people are somehow exempt from pain and trouble.

We also like the way you've pointed out that God is in the saving business, not the preventing business. It is also true, however, that God reveals himself as our protector and our prayers for protection from evil and harm are certainly valid.

It is not our intention to question the sovereignty of God and the eternal good that God can accomplish with our earthly suffering. Our only concern is that people don't get the wrong idea about the way suffering comes to us, as if God willfully dishes out pain in random proportions to whomever he pleases. That's why we urge people to use greater caution when they're tempted to comfort a hurting individual with the words, "It's God's will."

For a more comprehensive discussion of the question of God and suffering, see three helpful pamphlets prepared for broadcast on the Back to God Hour by Rev. David Feddes, entitled "Screams of Faith," "The God Who Hides" and "Where Is God When I Suffer." They're very good!

Dear P and M

Recently you answered a question about the appropriateness of funerals for miscarriages. You made us aware of a CRC publication which included a liturgy for those who have lost an unborn child. Please note that *Reformed Worship* (issue 24, June 1992), also includes a service of prayer on the occasion of a miscarriage, a stillborn child or an early death.

Dear Service of Prayer

Thanks for drawing this issue of *Reformed Worship* to our attention. The service of prayer on p. 28 is identical to the one included in the pastoral guide "In Life and Death" published in 1992 by CRC Publications. It's good to know that it can also be found in a resource readily available to the churches and their worship committees.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Ladke, Tom Zeyl, Irene Rom, Marian Van Til and Bert Witvoet.

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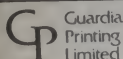
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Home address: 200 Brock St., Smithville, ON L0R 2A0 Birthdays STOLTE: On June 9, 1994, we hope to celebrate with our dad, opa and great-opa HERMAN STOLTE his 85th birthday. We thank God for being with him throughout his life and praise Him for His faithfulness to him through all these years. With love from your children: Harry & Jenny Van Belle — Edmonton Albert & Leona Stolte — Rocky Mountain House Arend & Geraldine Stolte — Edmonton Riky & Cliff Goebel — Calgary Gertie & David George — Cardiff Bertha & Bert Van Essen — Edmonton Herm & Grace Stolte — Calgary Allan & Bernadette Stolte — Edmonton and from his 26 grandchildren and one great-grandchild. 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Bill & Christine Klooststra — Dresden, Ont. Joe & Henny Klooststra — Chatham, Ont. Simon & Brenda Klooststra — Peterborough, Ont. Walter & Correen Klooststra — Brantford, Ont. 31 grandchildren and 43 great-grandchildren. Home address: 209-40 Elm St., Chatham, ON N7M 6A5 1954 May 29 1994 With joy and thankfulness to God, we are happy to announce the 40th wedding anniversary of our parents and grandparents CORNELIS and TRUDY BOS (nee DEGROOT) Congratulations and love from: John & Nellie Bos — Nepean, Ont. Joanna, Michael Andy & Janet Bos — Newmarket, Ont. Neil, Marc, Stephen, Lindsay Wilma & Pete Westmaas — Essex, Ont. Laura, Krista Larry & Jackie Bos — Kingsville, Ont. Richie, Lisa, Jessica Address: 36 Cameron Drive, Kingsville, ON N9Y 3L7	BUISMAN-FLIKKEMA: Albert and Henny Flikkema and Ed and Sjoukje Buisman are very pleased to announce the marriage of their children JAMES PAUL FLIKKEMA and CHARLENE KAREN BUISMAN on June 4, 1994, D.V., at 4 p.m., in the Jubilee Fellowship Chr. Ref. Church, 13 Wilhelm Drive, St. Catharines, Ont. "We thank and praise God for this union in the Lord." Anniversaries Marriages "But seek first His kingdom and His righteousness, and all these things will be given to you as well" (Matt. 6:33). On May 24, 1994, our dear parents GARY and HARMENE SYTSMA (nee ASSIES) hope to celebrate 25 years of marriage. We thank and praise God for His continual love and care over our family. With love from your children: Jerry & Lynn — Grand Rapids, Mich. Marcy & Vince Kim Lisa Home address: R.R. #3, Hagersville, ON N0A 1H0 SYTSMA-VANLAAR: It is with great joy and thankfulness that we, Garry and Harmene Sytsma announce the forthcoming marriage of our son JERRY ANDREW to LYNN ERIN daughter of John and Barbara VanLaar of Grand Rapids, Mich. The wedding will take place, the Lord willing, July 1, 1994, at 5:30 p.m., in the Calvin Chr. Ref. Church of Grand Rapids, Mich. GUETTER-SYTSMA: Our celebrations of love continue as we, Garry and Harmene Sytsma, joyfully announce the forthcoming marriage of our daughter MARCELLA CORINNE to VINCENT MARCEL son of John and Frances Guetter of Hamilton, Ont. The wedding will take place, the Lord willing, on Sept. 24, 1994, at 2:30 p.m., in the Chr. Ref. Church of Jarvis, Ont. Future address: 27 Balmoral Crt. Caledonia, ON N0A 1A0
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	<p>Pemis 1931 Grmsby 1994 Psalm 4:8b (Dutch Bible Psalm 4 9b). We thank the Lord for His continued care for our parents CORNELIS and NEELTJE VANDYK and we wish them both a wonderful day on May 27, 1994 From your children: Gary & Audrey VanDyk — St Catharines Tom & Lina Zylstra — Glen Morris Harry & Nienke VanDyk — Hamilton Homer & Joan Bruinsma — St. Catharines John & Audrey VanDyk — Kitchener Charles VanDyk — Kitchener Gerard & Nellie VanDyk — Cambridge 17 grandchildren and nine great-grandchildren. No reception due to ill health. Address: C. VanDyk, 12 Bartlett Ave., Grimsby, ON L3M 4N5</p>			
<p><i>Congratulations to Harm and Nellie Bloemberg (nee Vander Pol) on the occasion of their 50th wedding anniversary!</i></p>		<p><i>Congratulations to Cornelis and Neeltje VanDyk on the occasion of their 63rd wedding anniversary!</i></p>		
<p>Hollandscheveld 1944 London 1994 May 28 With joy and thankfulness to our God, we hope to celebrate, D.V., the 50th wedding anniversary of our parents and grandparents HARM and NELLIE BLOEMBERG (nee VANDER POL) We pray that the Lord may continue to keep you both in His loving care and give you strength for each new day. "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). With all our love: Anne & Sid Vander Heide — London Yvonne & John, Ron, Jill, Jonathan Ralph & Nancy Bloemberg — London Martin & Jo, Helen & Scot, Michael, Jennifer Neia & Mike Couchie — London Sean & Jackie, James, Thomas, Michael Corne & Keith Bendall — London Kirsten, Matthew Margaret & Roger Baker — Ailsa Craig Timothy, Benjamin, Simon, Isaac An open house will be held on Saturday, May 28, 1994, from 2:30 to 4:30 p.m., at Hentage Bible College, 30 Grand Ave., London, Ont. Best wishes only. Home address: 25-202 Grand Ave., London, ON N6C 1L3</p>		<p>1954 June 3 1994 JOHN and MARILYN NIEBOER Psalm 23. During the past 40 years, the Lord has indeed been our Shepherd. He has kept us and our children, Ron and Janice Spelt, and our grandsons, Bradley, Daniel and Paul, in His loving care. "Surely, goodness and mercy shall follow us all our days and we shall dwell in the house of the Lord forever!" We invite all who wish to celebrate the Lord's goodness with us to attend an open house on Saturday, May 28, 1994, from 2-4 p.m., at Rehoboth Fellowship Chr. Ref. Church, 800 Burnhamthorpe Road, Etobicoke, Ont. Best wishes only please. Home address: 7436 East Saanich Road, Saanichton, BC V8M 1W2</p>	<p>Den Ham Thunder Bay Ovenjssel Ontario 1954 June 1 1994 "That Thy eyes may be open night and day toward this house" (1 Kings 8:29a). With thankfulness to our Lord for keeping them in His loving care, we celebrate with joy, the 40th wedding anniversary of our parents and our Opa and Oma JAN and GE BLEKKENHORST (nee KAMPHOF) With love: Henry & Sue Ellen — Munillo, Ont. Gillian, Jonathan Berend & Leslie — Thunder Bay, Ont. Christine, Brian Art & Cathy — Munillo, Ont. Sheleen, Enk, Jason Leo & Susan — Munillo, Ont. Andrea, Laura, Daniel, Lindsay, Leah Jed & Lynnea — Thunder Bay, Ont. Sarah An open house will be held Saturday, June 4, 1994, from 1-4 p.m., at the Fellowship Hall of First Chr. Ref. Church, Thunder Bay, Ont. Home address: 5454 Townline Road, Thunder Bay, ON P7B 5E2</p>	 <p>Aylsford Niagara-on-the-Lake N.S. Ont. 1954 May 20 1994 "The Lord is my shepherd, I shall not want" (Ps. 23:1). With joy and thanksgiving to our Lord we are happy to announce the 40th wedding anniversary of our parents and grandparents HANK and RIEK POSTMA (nee LUYMES) May God continue to be near to you, bless you and keep you in His care for many more years to come. With love and best wishes: Evert Postma — Niagara-on-the-Lake, Ont. John & Janet Postma — Bear River, N.S. Sann, Chelsae Hank & Annette Postma — Niagara-on-the-Lake, Ont. Jason, Kristen, Enc Joanne & John Vink — St. Catharines, Ont. Brenda-Lynn, Cheryl Freda & John Pnns — Grmsby, Ont. Christopher, Steven, Lindsay Abbotsford, B.C. Open house will be held on Saturday, June 25, 1994, in our parents' garden, (in case of rain, Covenant Chr. Ref. Church, St Catharines, Ont.), from 3-5 p.m. Home address: 1513-Conc. 6, R.R. #2, Niagara-on-the-Lake, ON L0S 1J0</p>
<p>1939 June 8 1994 With thankfulness to our God we are happy to announce the 55th anniversary of our parents FRANS and DIEUWKE DAHM (nee VAN DER VEEN) With love from your children, grandchildren and great-grandchildren: Ann & Stewart Klompmaker — Stirling John & Heather, Tim & Annette, Yolanda John & Lynda Dahm — Sydenham Angie, Amy Harry & Gail Dahm — Etobicoke Michael, Karin Etta & Frank Censano — Sydenham Shaun Ed & Kim Dahm — Sydenham Jillian, Jake Great Pakie and Beppe of Chns-topher and Mitchell Home address: Portland Ave., Sydenham, ON K0H 2T0</p>		<p>In thankfulness to the Lord we celebrate on May 21, 1994, the 40th wedding anniversary of our parents TAMME and RIET SCHENK (STRUYK) May the Lord continue to be their source of joy and strength in years to come. Their loving children: John & Diane Lefennk Bernie & Irene Menken John & Wendi Schenk Harry & Allison Schenk Jim & Debbie Kortleve and 15 grandchildren. Address: T. and R. Schenk, 79 Charles St., Georgetown, ON L7G 2Z6</p>	<p>Look for our Summer Job Market ads on pages 17 and 18...</p>	

Classifieds

Anniversaries	Obituaries	Teachers	Job Opportunities	Job Opportunities
<p>Op 1 juni 1994 hopen HARMEN en TRIJNTJE VAN KEIMPEMA (geboren DE HAAN)</p> <p>hun trouwdag van 50 jaar geleden te herdenken. Samen met hun kinderen: Frances Van Overbeek — Cornwall, Ont. Sonya Tiekstra — St. Catharines, Ont. Peter van Keimpema — Cornwall, Ont. Adres: R.R. #1, St. Andrews West, ON K0C 2A0</p>	<p>"Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight" (Prov. 3:5-6) On March 22, 1994, the Lord called home to Himself our loving wife, mother and Beppe</p> <p>AALTJE STRAMPEL-SCHUILENGA Beloved wife of Jelte Strampel of Collingwood. Dear mother of: Wolter Strampel — Collingwood Taeke & Emily Strampel — Wasaga Beach Margje & Klaas Noordegraaf — Minesing Djoerd & Alie Strampel — Stayner Tineke & Neil Redder — Elmvalle John-Peter & Valene Strampel — Red Deer, Alta.</p> <p>Lovingly remembered by 20 grandchildren and four great-grandchildren. Dear sister of Djoerd Schuilinga and Harm Schuilinga of the Netherlands, Edziena Monster of Brampton, Ont., and Etty van der Sluis of Ridgeway, Ont. The funeral service was held at the Chr. Ref. Church of Collingwood, Ont. Correspondence address: Mr. J. Strampel, 211 Seventh St. Collingwood, ON L9Y 2B5</p>	<p>BURNS LAKE, B.C.: Burns Lake Chr. School is seeking three teachers to take up the challenge of helping our school develop its potential in its second year of operation. Our school has multi-grade classrooms for primary/elementary grades, plus Kindergarten. Please contact us at: Burns Lake Chr. School Box 574 Burns Lake, BC V0J 1E0</p>	<p>Immediate opening for DEVELOPMENT DIRECTOR</p> <p>Hamilton District Christian High School has an enrollment that has grown to over 400 students, with a capacity for 500. Join an energetic professional staff within a strong supportive community.</p> <p>Funds need to be raised outside of the regular operating budget to reduce the debt. The challenge is great and needs full-time attention. If you are up to the challenge, and this full-time position interests you, please send your letter of inquiry and resume before June 1, 1994, to:</p> <p>Clarence Bick, Secretary 241 Wilson St. E. Ancaster, ON L9G 2B8 Phone: (905) 648-9559; Fax: (905) 648-8185</p> <p> Hamilton District Christian High School</p>	
<p>1954 May 31 1994 With gratitude to God we announce the 40th wedding anniversary of our parents and grandparents DIRK and PETA VELTHUIZEN (nee VERKERK)</p> <p>Dirk — Edmonton, Alta. Geraldine & Ken — Whitecourt, Alta. Carolina, Benjamin, Jason Bart & Alice — Hagersville, Ont. Jolene, Peter, Michael, Alisa Andrea & Jochen — Tatamagouche, N.S. Marlene & John — Drayton, Ont. Jody, Michael, Enka, Nikki Tim Home address: R.R. 5, Kemptonville, ON K0G 1J0</p>	<p>Onze Lieve St. Thomas Vrouwe Parochie Oct 8, 1993 April 20, 1994 The Lord called home</p> <p>HEIN VAN DER LINDE Beloved husband of Mana H. (Neef) van der Linde, on Wednesday April 20, 1994 Dear father of: Hendrik D. & Linda van der Linde Hein M. van der Linde David E. & Barbara van der Linde Helena M. van der Linde and the late William R. van der Linde (1977) Dear grandfather of: Jonathan, Christopher, Amanda and Kelsie</p> <p>He is also remembered by his brother Teake and wife Liz van der Linde in the Netherlands; his parents-in-law David and Helen Neef, St. Thomas; and several brothers and sisters-in-law, nieces and nephews. Predeceased by his parents Hendrik and Hiltje (Hansma) van der Linde, and brother Evert. Funeral service was conducted by Rev. John Heidinga on Saturday, April 23, 1994, at First Chr. Ref. Church, St. Thomas, Ont. Correspondence address: Mrs. Maria van der Linde, R.R. 4, St. Thomas, ON N5P 3S8</p>	<p>CAMBRIDGE, Ont.: Cambridge Chr. School invites applications from qualified teachers for a half time special education/resource position, effective September 1994. Please send letter of application and resume to: Andy Vander Ploeg, Principal Cambridge Christian School 229 Myers Rd., Cambridge, ON N1R 7H3 Phone: (519) 623-2261 Fax: (519) 623-4042</p>		
		<p>Real Estate</p> <p>Attractive family home near Christian schools in Ottawa, Ont. If you are considering a move to Ottawa or Kanata, please call or fax me for information on this excellent property: 3-bedrooms, hardwood floors, finished basement, double garage and large lot. Owner transferred. \$171,900. Call Gladys Baart, Century 21 John De Vries Ltd., at (613) 836-2570 or (613) 832-2090.</p>		
		<p>Personal</p> <p>WHY NOT? The Christian Marriage Contact Service assists men and women in the USA and Canada who would like to marry or remarry. Why not write to us at C.M.C.S.? Enclose \$3.00 for our information package. P.O. Box 93090 Burlington, Ontario, Canada L7M 4A3 More male members are encouraged to apply.</p>		
		<p>For Sale</p> <p>1 Cantor Classical Organ \$4,995 1 Eminent Organ \$2,995 Phone: (905) 455-0797</p>		
<p>Church News</p> <p>Christian Reformed Church</p> <p>Calls accepted:</p> <p>— to First, Barrie, Ont., Rev. Jack Vos of Covenant, St. Catharines, Ont.</p> <p>New address:</p> <p>— Rev. John Hellinga, 184 South St. W., Aylmer, ON N5H 1S3 Effective immediately.</p>			<p>The King's University College requires the services of a person with strong administrative and systems skills to fill the position of</p> <p>REGISTRAR</p> <p>This senior administrative post involves supervision of the student information system as well as admissions, financial aid and recruitment. Qualifications include academic administrative experience; a baccalaureate degree; extensive experience with computer-based information systems and assent to the College's Statement of Faith and Mission Statement. Salary range: \$40,000-50,000.</p> <p>The King's University College is a Christian liberal arts college offering its own B.A. and B.Sc. degrees. Interested parties should send letter of application, resume, and names of three references to:</p> <p>Dr. S. Keith Ward, Vice President Academic The King's University College 9125-50 St., Edmonton, AB T6B 2H3 Phone: (403) 465-3500 Deadline for application: May 31, 1994.</p> <p> THE KING'S UNIVERSITY COLLEGE Christian University Education</p> <p>The King's University College is an equal opportunity employer, but in accordance with Canadian Employment and Immigration regulations, this advertisement is directed to Canadian citizens and permanent residents.</p>	<p>The Tulip is the floral symbol of Parkinson's disease</p> <p>(NC) — In 1981, Mr. J. W. S. Van der Wereld, the renowned Dutch horticulturist, himself a Parkinsonian, registered his prize cultivar, the "Dr. James Parkinson" bulb to honour both the International Year of the Disabled and Dr. James Parkinson, a British physician who first described the symptoms of this disabling disease in 1817. This red and white tulip was introduced in Canada in 1984 to promote Parkinson Awareness Week. The bulb is available for sale in the fall to raise funds for research from all the Chapters of the Parkinson Foundation of Canada. Call 1-800-565-3000.</p> <p></p>

Classifieds

Miscellaneous	Miscellaneous	Vacations	Real Estate	Summer Job Market
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CANADA—THEN AND NOW

(NC)—Around 1890 this poster invited people from Holland to immigrate to Canada. It says "Read this! The best agricultural land in the world. Sixty-four hectares in Manitoba. America's great North-West available to you all along the Canadian Pacific railroad. A ten days' journey from Holland. Free information; maps and explanations available ...". This year Canada's Immigration department celebrates its 125th birthday. Many people have immigrated over the years and we can take pride in the fact that Canadian citizens trace their collective ancestors back to every country imaginable. In 1992 a total of 680 people immigrated here from the Netherlands.



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(705) 429-2420

Look for our
Calendar
of
Events
on page 18...

TORONTO, Ont.: 19-year old hard-working university student seeking summer job in child care (live-in/out) or indoor/outdoor work of any sort, in city or on farm. Experience in teaching, babysitting, yard work, painting. Speaks Dutch. Please contact Mary at (416) 743-4452.

KINGSTON, Ont.: 18-year old student living in Kingston, Ont., wanting a summer job. Able and willing to train and work for any job. Call Terry Smedes at (613) 544-6385 after 6 p.m.

ST. CATHARINES, Ont.: 16-year-old student eager to work during summer months. Experienced babysitter but will consider any type of work. Please call Renee Numan at (905) 937-6046.

MISSISSAUGA, Ont.: Paula Wubbenhorst (17 years old). Experience includes cash register operation, keyboarding and desktop publishing. Seeking employment in any of these areas. Call (905) 826-2504.

CAMBRIDGE, Ont.: 17-year-old diesel technician student seeking employment on a dairy farm. Experienced in haying, worked on pig farm, and have worked in automotive and small engine fields. Own car. Adaptable, eager to work hard anywhere. Chris Van Dixhoorn at (519) 623-9924.

University student in biology and environmental studies (25 years old), seeking summer employment in Niagara region. Six years secretarial experience, WordPerfect, PlanPerfect, DataPerfect, spreadsheet, AccPac, multi-lingual. Please call 682-9068 (evenings)

Job Opportunities

Secretary to the Board and Activities Co-ordinator

We are a significant voice in the Ontario farm community and are experiencing major growth in our support community. We need a self-motivated individual with a positive Christian commitment who will become the co-ordinating hub of a dynamic organization.

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Please apply to Christian Farmers Federation of Ontario, 115 Woolwich Street, Second Floor, Guelph, ON N1H 2V1, Fax: (519) 824-1835.

Classifieds/Events

Summer Job Market	Summer Job Market	Summer Job Market	Summer Job Market	Vacations
<p>If you believe that honesty and integrity far outweigh political correctness, please read the following ad: RBC student looking for summer employment paying "Big Bucks". Willing to work hard for it. Tuition isn't cheap these days! Call Tim at: (616) 669-9859 before May 7 (905) 934-3547 after May 7</p>	<p>GEORGETOWN, Ont.: Hardworking, physically active, bicycling fanatic 17-year old girl, desperately looking for a summer job. I'm willing to do anything from farm work to child care, gardening, vacuuming, cooking, housework. You name it, I'll do it. Call Andrea at (905) 877-9998.</p>	<p>HAMILTON, Ont.: 23-year old student graduating with a bachelor of Christian Studies degree in business administration seeking employment anywhere. 3 years secretarial experience. Working knowledge of ACCPac, WordPerfect 5.1, Lotus 1-2-3 and Ultimate Database. Also have experience as a health care aide. Call Marilyn at (905) 389-3072.</p>	<p>PORT PERRY, Ont.: 17-year old student at Durham Chr. High School, able and willing to train at any job. Experience in farm work and one summer of construction work. Call Jeremy Stevens at (905) 985-3962.</p>	<p>We're looking in the Calgary area for an exchange of vacation possibilities. We offer our home in St. Catharines, Ont., or our car and tent trailer in exchange for a car and trailer or recreational vehicle for the last three weeks in July. We hope to travel through Alberta and BC. If interested, contact Bert and Alice Witvoet at (905) 684-3991 (after 5 p.m.) or at (905) 682-8311 (during office hours).</p>
		<p>WILLOWDALE, Ont.: Student graduating with Honours Economics degree, looking for summer employment in business or finance, but will work at anything. Lawn maintenance experience. Call (416) 221-3396.</p>	<p>HAMILTON, Ont.: 19-year-old college bound male seeking summer job. Available June 25. Willing to do indoor or outdoor work, ranging from coalminer to astronaut. Call Fred at (905) 383-0119 in Hamilton, Ont.</p>	<p>ATTENTION!</p> <p>When you fax your display or classified ads to us (particularly obituaries), please type them and check spelling BEFORE you transmit the text. Thank you.</p> <p>ATTENTION!</p> <p>Events</p>
		<p>NIAGARA REGION, Ont.: NEED spring cleaning, lawn cutting, eavestrough cleaning, small painting jobs, or driveway sealing? Call MR. ODD JOBS (905) 984-8397</p> <p>Owened/operated by university student. MR. ODD JOBS developed out of frustration with current job market. Thank you for your support.</p>		
		<p>ANCASTER, Ont.: Pre-seminary student at Redeemer College needs work for summer. Looking for jobs in home renovations, decks, trim carpentry, or floorcovering installations. 20 years experience, have operated own business. Willing to sub-contract from home builders. Have van and own tools. I'm 38 years old with wife and four children. Phone (905) 648-9134 ask for George Holthof.</p>	<p>Take advantage of our Business Directory</p>	

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Many magazines and tabloids in Canada are struggling and C C is no exception! If each subscriber would gain us **one** new subscriber before the end of May 1994, we would, in one wonderful swoop, be where we were 10 years ago. Look around you — you'll see signs of new life everywhere. Why not blossom with the lilacs and hatch with the robins? Convince only **one** person or **one** family that **Christian Courier** is worth subscribing to. Send us this coupon today and we will send you a copy of **Building on the Rock**, Rev. Henry Van Andel's insightful meditations on Christ's Sermon on the Mount.

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Calendar

May 20-23 Young Calvinist Federation's 20th anniversary all-Ontario convention, hosted by Niagara League, at Brock University, St. Catharines, Ont. Info.: Tina VanGeest (905) 892-1429.

May 20-24 "Reformed Engaged Encounter" weekend at the Pearce Williams Christian Centre, Iona Station, Ont. Info.: (905) 935-6875.

May 24 Organ concert by Jonathan Oldengarm, 12 noon, St. James Anglican Cathedral, Toronto, Ont. Admission free.

May 24 Organ concert by Jonathan Oldengarm, 12 noon, St. James Anglican Cathedral, Toronto, Ont. Admission free.

May 28 Graduation ceremonies, 2 p.m., Redeemer College, Ancaster, Ont. Speaker: Dr. John Redekop on "What makes a college Christian." President Rev. Henry R. De Bolster will also be recognized.

May 28 Annual ABC sale, 9 a.m.-1 p.m., Shalom Manor, Grimsby, Ont. Breakfast from 8-10 a.m. Lunch from 11 a.m.-1 p.m. Come and join us!

May 29 City-wide hymn-sing, 8 p.m., First CRC, Sarnia, Ont.

May 29 Dutch worship service, led by Rev. Lammert Slofstra, 3 p.m. CRC Ancaster, Ont.

June 3 Open house for Aneta Zondervan and Keith Groen, 7:30-9:30 p.m., Chatham Chr. High School, Chatham, Ont.

June 6-10 "Milk & Honey Summer Festival," a Christian vacation experience focussing on the theme, "Not by Bread Alone." At Redeemer College, Ancaster, Ont. Call Janet at (905) 648-2131.

June 8 Twenty-fifth anniversary "Hollandse Dag," 10 a.m., Community Centre, Moorefield, Ont. Speaker: Rev. L. Schaafsma. Take your own lunch and cup along!

June 13-16 Fourth annual "Avond Vierdaagse", a 4-day evening walk at the Royal Botanical Gardens, Burlington, Ont. Info: (905) 383-6319.

June 15 "Hollandse Dag," CRC, Brockville, Ont. Speaker: Rev. S. Van der Schaaf. Tickets \$7. Info.: Mrs. H. Pijl (613) 342-3613.

June 17 "Christian Singles and Single-Again" conference/retreat at the Bible Conference Centre, Guelph, Ont. Info.: Andy at (905) 521-8968 or Liz at (905) 522-8207.

June 23-26 "Canadian Christian Festival IV," at Copps Coliseum, Hamilton, Ont. Theme: "Sharing the Joy." Speakers include: George Carey, James Forbes Jr., David Mainse, Jean Vanier (Founder of L'Arche) and Lois Wilson. Info.: (905) 523-3100.

June 25 Christians across Canada participate in "A Day to Change the World," as part of the "Global March for Jesus." Watch for local announcements. Info.: (416) 778-7080.

June 26 Retirement service for Rev. Henry R. De Bolster, 10 a.m., CRC Ancaster, Ont. All welcome!

July 11-22 Summer School at Wycliff College, Toronto, Ont., sponsored by Wycliff and ICS. Speakers include: Grant LeMarguand, Harry Fernhout, Edith Humphrey, James Olthuis, Mary VanderVennen and Loren Wilkinson. Registration and info.: (416) 979-2870, fax: (416) 979-0471.

July 13 "Hollandse Dag" at the Caradoc Community Centre, Mount Brydges, Ont. Starts at 10 a.m. (refreshments at 9:30 a.m.). Speaker: Rev. Jacob A. Quartel. Take your own lunch and cup along!

July 28-Aug. 1 ICS Ontario Family Conference, at HDCH, Ancaster, Ont. Theme: "Living in Grace: Forgiveness and Hope in Uncertain Times." Featured speaker: Dr. Lewis Smedes (Fuller Theological Seminary). Info.: (416) 979-2331.

Aug. 19-21 40th anniversary celebration weekend at the CRC, Vernon, B.C. Friends, former members and pastors are invited to attend. Info.: (604) 549-1746.

MAY 20, 1994

Comment

Here in Ontario the air is crackling with the occasional spring thunderstorm and the rumblings of an approaching election. PC leader Mike Harris just launched his province-wide "Common Sense Revolution," which promises jobs and joy with a lot of political jabber. Some of the jobs to put the campaign together went to Americans.

★ ★ ★

Spring is definitely here; on a 200-km stretch of Highway 401, I counted 12 dead raccoons. If that wasn't convincing enough Mother's Day must rang from pulpits and other platforms.

★ ★ ★

Frere Jacques Parizeau had a wonderful idea: get this sovereignty thing under way quickly or we won't pay our share of the national debt. Even Quebecers are beginning to notice Mr. Parizeau's pomposity; sometimes he sounds like he's only one small step away from royalty. Lucien Bouchard is much more popular in *La Belle Province*, even though he is less radical in his demands than Frere Jacques. Remember how Mr. Trudeau once said that separatism was dead in Quebec? Oops! Like what the doctor said when he couldn't find his stethoscope after sewing up the patient.

★ ★ ★

The Reform Party, out to turn the Block's crank, moved to have MPs sing "O Canada" in the House of Commons every Wednesday. Is Mr. Chretien going to be a Canadian version of a Teflon politician? Not much bad news seems to stick to him. Columnists were even quick to point out that the unexpected jump in the rate of unemployment was not poor Mr. Chretien's fault. There were just too many people looking for jobs. There, don't blame the government!

★ ★ ★

When cabinet ministers get too much flak they usually divert the blame downward. So when Solicitor-General, old Liberal stalwart

Herbert Gray, had to field too many questions about crimes committed by people on parole he had the chairperson of the parole board walk the plank, and Mr. Bellavance could kiss his nice \$90,000 job goodbye. Membership on the parole board, by the way, is the ruling party's way of keeping its benefactors in spending money.

★ ★ ★

Alberta doctors are prepared to swallow a five per cent pay cut and restrict the number of new doctors in the province to save tax payers \$60 million this year. It is not so much every new patient that adds to the health costs; every new doctor adds even more. Alberta might have the right approach to cutting the health bill.

★ ★ ★

It's 1994, and hard to imagine that 40 years ago Dwight Eisenhower was president of the good old U.S. of A., spending much of his time in office on the golf course. Perhaps, just maybe, things would improve if more politicians spent more time playing golf. Also 40 years ago, Canada admitted the 100,000th Dutch immigrant: Koosje Bol. Let us hear from you, Koosje, if you are still among the living.

★ ★ ★

A Russian Aeroflot passenger jet made an emergency landing in Arkhangelks after the crew was forced to replace missing hydraulic fluid in the landing gear with lemonade.

★ ★ ★

Japanese Justice Minister Shiegtō Nagano denied that Japan was the aggressor in World War II. It was just a colony of killer bees escaped from Disney World, I guess. In the area of historical revisionism I prefer the account of a student, who wrote: "When Elizabeth exposed herself before her troops, they all shouted hurrah, then her navy went out and defeated the Spanish Armadillo."

★ ★ ★

While blood continues to cry to high heaven in Rwanda, peace is at the point of settling down on Palestine. Rabin and

World news

Carl D. Tuyl

Arafat signed an accord which ended Israel's 27-year hold on Jericho and the Gaza strip.

And for people who deny the possibility of change, for the pessimists who wallow in hopelessness, there was the inauguration of Nelson Mandela as South Africa's first black president.

★ ★ ★

Civil war broke out in Yemen between the southerners and northerners of that country. Fierce rocket, artillery and tank battles raged in several areas of the country. Why do people all over the world want to keep arms manufacturers in business?

★ ★ ★

The National Rifleman's Association lobbied in the U.S. against a bill which would prohibit the possession of heavy automatic assault rifles. What is it with these cement-headed people? Besides having trouble of an entirely different nature, the U.S. President also had to deal with the central banks of 16 other nations to buy dollars, in a global campaign designed to maintain the value of the old greenback.

★ ★ ★

Time to hear from our roving travel reporter who spotted this

announcement on a menu in Switzerland: "Our wines leave you nothing to hope for."

★ ★ ★

The next Dutch government will probably be led by the Labor Party which emerged with almost 40 seats in Parliament. The last labor-led government reigned till 1977. The Christian Democrats might become part of a coalition cabinet with Labor leader Willem Kok as prime minister. Mr. Lubbers, who was prime minister in the Netherlands will be nominated to succeed Jacques DeLors of France as the European Union's chief executive.

★ ★ ★

We conclude this week with a word of wisdom: "A man has



a right to toot his own horn to his heart's content, so long as he stays in his own home, keeps the windows closed and does not make himself obnoxious to his neighbors."

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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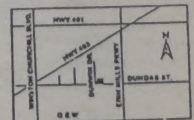
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News

Hamilton Christians march through red tape and dollar signs



PHOTO/COURTESY MARCH FOR JESUS U.S.A.

"Turning churches inside out": marchers for Jesus in a 1993 parade

Irene Bom

HAMILTON, Ont. — Over 20,000 Christians ready to walk for Jesus in downtown Hamilton nearly got their walking papers from local leaders.

The recent scuffle between March for Jesus organizers and the downtown merchants

dumped a rainshower of media attention on the second southern Ontario regional parade.

But a closer look by business leaders at the march proposal later cleared the air. So June 25, 1994, will become the first time marchers here will en-

counter no opposition.

Merchants in the city's failing core have always opposed downtown parades, including two previous annual Marches for Jesus, because no traffic means no shopping dollars for the day. So far, they've had to live with two Saturday parades a year that skirt around the core.

But the route and size of this year's March for Jesus — which coincides with the Fourth Canadian Christian Festival expected to attract 20,000 people — led to a mini-explosion in the local media.

"We have nothing against Jesus, but we have something in favor of not hurting business in the core," Hamilton's *Spectator* quoted Marvin Caplan, the chair of the Downtown Business Improvement Area, as saying.

Move date

Caplan wanted the parade moved out of the city core or held on Sunday when most shops are closed. He withdrew his objections when Cowling pointed out that one and a half lanes of King Street would be kept open and that marchers would halt to allow traffic on cross streets to continue.

"They can live with reduced traffic. We knew that, so that's how we designed the proposal," says march organizer Bob Cowling. His first plan had marchers skirt around the core like other parades, but he later felt led to ask for permission to use half of King Street.

Cowling calls the substitute routes "a disgrace." "It's dishonorable to keep parades from downtown. King Street is the historic parade route, but there hasn't been anything down King Street in the 14 years since I've been here," he says.

As for changing the parade date to Sunday, Cowling points out that the march is a global event. Ten to 15 million believers are expected to march in many international cities, including 90 Canadian cities.

Bring church onto street

March for Jesus began in England as a spontaneous, grassroots movement in the mid-1980s and went international in 1991.

Cowling is asking churches to turn inside out for the march. "I tell them, 'We want your banners, your musicians, your singers, your praise — whatever is happening within the walls of your church, bring it out onto the streets,'" he says.

Cowling is marketing the parade with its planned "upbeat, contemporary gospel music and choreographed movement," the committee's euphemism for dance.

People in the media say churches are dead, and the public has no way of balancing that message because everything happens inside church walls, says Cowling.

"This march is one way to take the bushel off our candle," he adds.

Christian Schools International listens and responds

Bert Witvoet

GRAND RAPIDS, Mich. — The printers delivered the first book of a new science series to Christian Schools International last week. It's the student book for grade three. The rest of the K-6 series will follow in the coming weeks.

The new science material was developed in response to teacher demands for more exciting science textbooks. Director of CSI publications Gordon Bordewyk says that schools can count on the whole series being available before September.

The series will consist of teacher guides for grades K-6 and student books for grades 3-6. There are no student books for grades K-2, but teachers in

these grades will be teaching from their teacher guide, using numerous blackline masters.

More than a revision

The new series replaces an older CSI science series that was published in 1986 and covered grades 3-6. "People who have used the old series will see elements of the old material back in the new books," says Bordewyk.

But he claims that the new series is more than just a revision. The study material has been expanded and the new books sport color illustrations and photographs where the older series worked only with black and white.

The basic approach to the teaching of science and the un-

derlying view that the world belongs to God has not changed, according to Bordewyk. The new series will have more hands-on activities than the older one.

It took CSI about three years to write the material, field-test it and put it together at an estimated cost of \$291,000 US. Of that, the Canadian Christian Education Foundation (CEF) will be contributing \$72,750 US.

Response to parents

While the science series is coming out, a CSI literature series for grades 3-6 is making

good progress, reports Bordewyk. It is being developed in response to demands of parents, especially in Ontario, that CSI produce a series of anthologies that include Christian stories.

A 1992 CSI survey showed that literature materials from secular publishers were being used by a majority of CSI teachers, says Bordewyk. Many Christian schools were using the Impressions series published by Holt and Rinehart, since CSI did not have a literature series. Some parents complained that this series included stories with a

News Digest

Edited by Irene Bom

Serial killers in the womb

TORONTO — A biochemist is linking serial killers to prebirth factors. According to a *Globe and Mail* report, the biochemist found that up to a third of the inmates on death row in the United States suffer from fetal-alcohol syndrome. He thinks that mothers may unwittingly create killers by drinking 10 to 18 weeks after conception, when a baby's nerve cells start connecting. As well, the article notes that offender profiling seems laughable at times. For instance, when Maryland police were after a serial rapist, says *The Independent on Sunday*, they warned the public to be on the lookout for a man in his 30s with medium build and "low self-esteem."

Coffee cuts pregnancy hopes

NEW HAVEN, Conn. — Women who drink three cups of coffee a day reduce their likelihood of becoming pregnant by 27 per cent, according to a study by Yale University. Coffee also may heighten job stress, reported the *Globe and Mail*. Duke University researchers also found that stress-related hormones were considerably higher in the urine of people who had ingested caffeine than in those who had taken a placebo.

New Age flavor and excluded stories that were overtly Christian.

CSI hopes to remedy this problem next spring with a series of anthologies that will answer the concerns raised by parents.

In the meantime, Fred VanderVelde, executive director of CEF, announces that his board recently approved \$120,272 in the coming year for the development of curriculum material by CSI and \$49,390 for curriculum work done by the three Canadian CSI districts.